MINUTES

OF THE

FIFTIETH ANNUAL SESSION

OF THE

TUSKALOOSA

Baptist Association,

HELD WITH

NORTH-PORT CHURCH,

TUSKALOOSA COUNTY, ALA.,

FROM THE 16th TO THE 19th OF SEPTEMBER, 1882.

OFFICERS:

T. M. BARBOUR, Moderator; J. T. YERBY, Stated Clerk.

The next Session will be held with Gilgal Church, commencing on Saturday before the Third Sabbath in Sept. 1883.

TUSKALOOSA, ALA.

PRINTED BY J. F. WARREN, "TIMES" OFFICE.

1882.

MINUTES.

NORTH-PORT CHURCH, Tuskaloosa Co , Ala.
SATURDAY, SEPTEMBER 16th, 1882.

1. The Tuskaloosa Baptist Association met, pursuant to adjournment, on Saturday, Sept. 16th, 1882, for the purpose of holding its Fiftieth Annual Session. At 11 o'clock, A. M., the Introductory Sermon was preached by Eld. J. M. Phillips, from Acts 27 : 21, 22, and 27-31— "Except these abide in the Ship, ye can not be saved." Gods' purpose to save sinners was the theme.

2. On motion, the Association adjourned till 3 o'clock, P. M., after which, it was called to order by J. B. Eddins, the former Moderator, and prayer was offered by Eld. L. B. Harbin, of the North River Association.

3. At the earnest request of Bro. Eddins, that he should be released from acting any longer as Moderator, a motion prevailed to present the Letters, enroll the names of Delegates, and elect a Moderator, by ballot. The election resulted in the choice of Eld. T. M. Barbour. J. T. Yerby, the Stated Clerk, still acting. The Moderator requested Brethren W. H. Wilds and J. H. Foster to read the Letters.

4. The Moderator then gave an opportunity for new, or unassociated Churches to join the Association, when Delegates, bearing Petitionary Letters, came forward from Mt. Olive and Pleasant Grove Churches, and were cordially received, and the Churches, according to their request, were attached to the 4th District of the Association.

A LIST OF THE CHURCHES, with Names of the Delegates from Each.

Names of Ordained Ministers written in SMALL CAPITALS. Names of Licentiates in *italics*. Absentees marked thus (*)

FIRST DISTRICT.

Mt. Moriah.—JAS. HOGAN, S. R. Caffee, G. M. Allen, S. W. Vance.
Shultz Creek.—B. STEVENS,* W. F. Lowery,* W. H. Logan,* L. C. Pratt.
Sardis.—*J. G. Lowery*, Wm. Dyer, A. Clements,* R. F. Matthews.*
Mt. Zion.—Wm. Slayton,* D. A. Mitchell, Wm. Hutchins, T. J. Thrower.*
Bethel.—Wm. Mellown,* D. A. Abston,* E. Lawless.
Bibbville.—D. A. Flournoy, J. E. Rogers, W. J. HERRING,* A. Gallant.*
Vance's.—A. L. Roland. James Roland,* J. A. Vance, W. R. Vance.
Mt. Pleasant.—A. Jennings, W. Brown,* J. Wilson, S. Boyd.*
Big Hurricane.—J. F. PRICE, V. A. Lawrence, S. Black,* W. M. Martin.*

SECOND DISTRICT.

Buhama.—W. J. Ward, J. R. Brown, C. W. Boyd.*
Hopewell.—A. Simpson, A. Brown, J. Crenshaw, F. J. Keene.
Tuskaloosa.—J. H. FOSTER. J. M. PHILLIPS, A. K. Yancey, N. H. Browne.
Gilgal.—J. B. Eddins, J. T. YERBY. W. H. Wilds, J. S. Yerby.
Little Sandy.—T. M. BARBOUR, J. H. PAYNE, D. M. Farmer, S. W. Hinton.
Big Sandy.—B. Burks,* J. D. Blocker, J. A. Wright, J. J. Watkins.

THIRD DISTRICT.

North-Port.—S. T. Palmer, R. S. Cox, J. W. Norris, H. H. Brown.
Chapel Hill.—J. W. HOSMER, H. Graff,* O. Z. Sanders, C. G. Andrews.
Carroll's Creek.—J. Martin, G. W. Hassell.
Pleasant Hill.—T. J. Deason, E. Coleman, J. S. McGee, Wm. Watson.
Salem.—T. W. Smith, John Sparks,* T. A. Rice,* P. Baker.
Bethabara.—S. T. Brown, G. L. Traweek, T. H. Wheat, Wm. Ship.*
Philadelphia.---Not represented.

FOURTH DISTRICT.

Rig Creek.---A. C. Royeroft, J. R. Bell, J. H. Rice, J. A. Doughty.
Bethany.---C. R. McCORD, W. R. Hughes, J. Hughes, L. R. Finnell.
Dunn's Creek.---R. J. MAYFIELD,* J. White, G. D. Mayfield, A. J. Lewis.
Moore's Bridge.---L.M.Strickland, G. Strickland, B.Winter.* M. Freeman*
Pleasant Grove.---R. J. Mayfield, J. Brown, F. Elmore,* A. M. Lloyd.
Mt. Olive.---A. R. Holmes, W. Z. Watkins, T. D. Parsons.
Mt. Tabor.---Not represented.

5. Received Correspondence as follows:

MULBERRY ASSOCIATION—Elder F. M. Hobson and E. C. Hagler, with Letters and Minutes.
UNION—Elds. J. C. Foster, Jacob Parker, and Brethren Jas. Mills, J. M. Smith, F. R. Gallant, & A. F. Thornton, with Letter & Minutes.
CANAAN—Elders R. E. Huey and M. M. Wood, with Minutes.
HARMONY—Elder G. R. Fuller, with Letter and Minutes.
CAHABA—R. Y. Woods, and Elder T. M. Bailey.
NORTH RIVER—Elders L. B. Harbin, J. W. Stewart, and Brother J. M. Beavers, with Letter and Minutes.
NEW RIVER—J. R. Barnett.
BIGBY—J. G. Harris.

6. Returned Correspondence as follows:

NORTH RIVER—J. Sparks, G. Strickland, T. W. Smith: W. H. Wilds to write.
MULBERRY—L. C. Pratt, J. Tibbs; Pratt to write.
CANAAN—J. B. Eddins, A. L. Roland, W. F. Goodson, J. G. Lowery, B. J. Caffee, R. C. Caffee, J. T. Yerby; J. H. Foster to write.
UNION—J. M. Phillips, J. White; N. H. Browne to write.
HARMONY—James Hogan, J. G. Lowery, John Lowery, William Dyer, W. H. Logan; J. G. Lowery to write.
CAHABA—Newbern Rogers, J. D. Blocker; J. M. Phillips to write.
NEW RIVER—J. M. Chism, James White, J. L. Traweek; James White to write.
BIGBY—T. M. Barbour, C. E. Rice, J. B. Eddins, J. T. Yerby; T. M. Barbour to write.
MUD CREEK--James Hogan, N. H. Browne, J. T. Yerby, J. G. Lowery, J. W. Hosmer; James Hogan to write.

7. The following Committees were appointed to serve during the present Session.

PREACHING—L. R. Finnell, G. D. Mayfield, D. A. Mitchell, with Deacons of North Port Church.
DOCUMENTS—J. M. Phillips, James Doughty, J. S. Yerby.
NOMINATIONS—J. B. Eddins, L. M. Strickland, D. A. Flournoy.
FINANCE—T. W. Smith, J. W. Norris, James White.

And the following to serve for one year:

SUNDAY SCHOOLS—W. H. Wilds, L. R. Finnell, L. C. Pratt.

STATE MISSIONS—J. M. Phillips, R. Hughes, J. M. Watkins.
HOME MISSIONS—J. T. Yerby, D. A. Mitchell, S. T. Brown.
FOREIGN MISSIONS—J. H. Foster, G. L. Traweek, R. J. Mayfield.
EDUCATION—A. K. Yancey, R. Furman, W. R. Vance.
TEMPERANCE—James Hogan, J. P. Doughty, Gray Strickland.
AGED AND INFIRM MINISTERS—H. H. Brown, J. B. Eddins, J. G. Lowery.
WOMAN'S WORK—Miss Sallie Moody, Mrs. A. K. Yancey, Mrs. R. F. Palmer.

8. On motion, it was agreed that any of our members, who are in good standing, visiting Sister Associations, may be recognized as Corresponding Messengers.

9. The Committee on Preaching reported:

Rev. T. M. Bailey will preach to-night. The regular Sabbath School exercises will be held to-morrow, at 9 o'clock, A. M. At 11 o'clock, A. M., the Annual Missionary Sermon will be preached by Elder J. T. Yerby. At 3 o'clock, P. M., a Sunday School Mass meeting will be held, conducted by W. H. Wilds, and to consist of Songs and short Addresses by T. M. Bailey, M. M. Wood, R. E. Huey, J. W. Stewart, and N. H. Browne.

The Association then adjourned till 9 o'clock, Monday morning.

Rev. T. M. Bailey preached at night, from Acts 10:38—"How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed with the devil; for God was with him."

SUNDAY, SEPTEMBER 17th, 9 o'clock, A M.

The services were conducted according to previous arrangement. The Sunday School exercises, conducted by Supt. H. H. Brown, were exceedingly interesting, and, as we looked on, we could but ardently wish, that every church and community, within the bounds of our Association, were in the possession of such high advantages. The Annual Missionary Sermon was preached, at 11 o'clock, to a large and appreciative audience, by Eld J. T. Yerby, from Acts 16:9—"Come over into Macedonia, and help us." A collection for Missions was taken up amounting to $39,00. At 3 o'clock, P. M., a Sabbath School Mass Meeting was conducted by W. H. Wilds, in which several short Addresses, of exceeding interest, were made by the parties appointed. The music, on this occasion, as well as that rendered by the North Port Choir, during the entire exercises of the Association, was very sweet and impressive. At night, Rev. D. I. Purser, of Birmingham, preached to a large and attentive audience, from John 12:26—"If any man serve me, him will my Father honor." The Sermon was one of overpowering logic, and was exceedingly sweet and affectionate.

MONDAY, SEPTEMBER 18th, 9 o'clock, A. M.

The Association met, and was opened with prayer by J. G. Lowery.

10. The Committee on Sunday Schools made their report, which was discussed warmly, and ably, and at great length, and was finally adopted, as follows:

Your Committee deem it unnecessary to offer any argument to estab-

lish the importance of this department of our Church work. There are no intelligent christians who do not admit that the Sunday School work is of vast importance; and that a live Sunday School is essentially necessary to the well being and full development of every Church. But strange to say, that notwithstanding this admission, more than half the Churches of this Association are without Sunday Schools. Now, to get the intelligent christian men and women of our Association, to put into practice what they admit to be right and important, should be our object in dealing with this question. To this end, we call attention to some of the hindering causes that environ the work, and will offer some suggestions as to how these causes may be removed; and doing this, we have adopted, in large measure, the Report of the Sunday School Committee, in the State Convention at Huntsville. That Committee give the following as some of the hindrances to the work:

"1st. The dominant idea that Sabbath Schools are designed for the instruction of children only. 2nd. Inefficient teachers. 3d. Lack of financial support. 4th. The holding of only monthly meetings by a majority of our Churches."

Then they make the following seggestions as to how these causes may be removed:

"Under the first head we argue, that it will be a sad day, when our church members generally shall conclude they have graduated in Bible Study. The most learned as well as the most ignorant can increase their efficiency as Christain workers by the earnest, social study of God's word. As the Sabbath School offers better facilities for this social study than any other meeting held by our churches, all members not prevented by other urgent duties should engage in Sabbath School work for their own personal benefit.

But admitting that the prime object of the Sabbath School is to instruct children and interest them in religious matter, it is argued this can best be accomplished by the active co-operation of the adult members, because children take interest in and value those things which engage the earnest attention of their parents and the other adult members of their families. If father loves and talks of horses, and dogs, and guns, the sons will love and talk of them : if mother is wrapped up in fashions, and dress, and theatres, and ball-rooms, the children will love these things also. If parents and adult members generally attend Sabbath School, the attendance of the children will be largely increased. If the elders give themselves much to the study of Sabbath School lessons, the children will find greater interest in such study, and the efficiency of Sabbath School work will be greatly enhanced.

To accomplish this end, we recommend that our churches be urged to impress this work upon those applying for membership. *Then* the minds and hearts of young Christians are more easily impressed, and impressions then made are more lasting. The Sabbath School needs gray hairs to dignify and ennoble the work.

For the removal of the second difficulty we suggest persistent efforts on the part of pastors and superintendents to impress the importance of the position of teacher ; the necessity of visiting and working with scholars outside of the school room ; the value of discipline in the class during school session ; and the obligations resting upon each teacher to give special study to each lesson. Scholarly teachers are not so much desired as earnest, loving teachers, who are willing to devote time and study to each lesson, to make it profitable and attractive. The study given years agone is not sufficient. A special lesson requires special study.

To furnish financial support, we recommend that the churches assume the responsibility of providing their schools with all needful helps, to be paid for out of the general treasury as regular church expenses. Those members who do all the teaching and praying in the schools should not be expected to do all the paying also.

For the fourth difficulty, we recommend meetings for worship every Sabbath. The establishment of Sabbath Schools will aid in sustaining these weekly services and thus the fostering care bestowed by the churches upon the schools will be abundantly repaid."

Now, in conclusion, we will only add, that this Association cannot give this important subject too much consideration. Let the matter be earnestly and prayerfully considered; and let all these brethren and sisters, who are now engaged in this noble work, be inspired with new zeal and energy, that they may return to their homes with higher aspirations and more determined purposes, in their labor of love. And let those who are not engaged in the work, be sent away from here, fully determined to go home, and enter at once upon the work of studying, teaching, and learning the truths of the bible, together with all the members of their respective churches, their children, and all the people within reach of the churches.

Respectfully submitted,

H. H. BROWN, Ch'n.

11. The Committees on State, Home, and Foreign Missions, made their respective reports, which, after much feeling discussion, were adopted, as seen below. The order of business was interrupted, at the instance of Rev. T. M. Bailey, who proposed to raise a contribution for the benefit of Rev. L. B. Harbin, an aged an infirm minister, from the North River Association. The proposition was heartily responded to, by a prompt contribution of $24 for this faithful old Servant of God. (Adjourned to 2½ o'clock. Prayer by Rev. L. B. Harbin. Met, and opened with prayer by R. S. Cox.)

Pending the discussion of the Report on Missions, a proposition was made to establish, in our Association, a Colportage Fund, and, on motion, it was agreed to call it by the name of the *Joshua H Foster Permanent Colportage Fund.* For this object, $100 were promptly subscribed, to be paid by 1st December next, as follows:

North-Port S. S.	$10,00	A. L. Roland,	$2,00	Mrs. S.J. Beall,	$1,00
H. H. Brown,	5,00	J. H. Ward,	2,00	A. Appling,	1,00
Tuskaloosa S. S.	10,00	Hopewell S. S.	3,00	J. W. Brown,	1,00
J. B. Eddins,	5,00	Little Sandy S. S.	3,00	Mrs. Hale,	1,00
W. H. Wilds,	5,00	C. G. Anders,	1,00	C. E. Rice,	1,00
Shultz Creek S. S.	5,00	Big Creek S S.	5,00	Mrs. Yerby,	2,00
L. C. Pratt,	5,00	R. Hughes,	1,00	W. R. Dodson,	1,00
Sardis S. S.	5,00	Mt. Olive S. S.	1,00	P. K. Thompson,	1,00
Mt. Moriah S. S.	5,00	S. T. Palmer,	2,00	E. T. Whitson,	1,00
N. H. Browne,	5,00	J. M. Roycroft,	1,00	————	3,00
Miss Sallie Moody,	5,00	Dan. Cribbs,	1,00		

12. On motion, the regular order of business was suspended, for the purpose of raising a Committee, to apportion the Funds, necessary to be raised by the respective Churches, during the next Associational year. Whereupon, H. H. Brown, J. B. Eddins, and J. R. Bell, were appointed, who reported, by way of *suggestion*, not *assessment*, as follows:

The Committee to whom was referred the matter of Suggesting the amounts to be raised by the Churches of this Association, during the present Conventional year, for the purpose of meeting the suggestions of

the State Mission Board, submit the following as a fair distribution of the amount suggested by the Board ($615,00):

Mount Moriah,	$25,00	Bethabara,	$ 8,00	Tuskaloosa,	$100,00
Sardis,	10,00	Big Creek,	20,00	Little Sandy,	15,00
Bethel,	5,00	Dunn's Creek,	20,00	North-Port,	136,50
Vance's,	10,00	Moore's Bridge,	10,00	Carrol's Creek,	2,00
Big Hurricane,	15,00	Pleasant Grove,	3,00	Salem,	15,00
Hopewell,	10,00	Shultz Creek,	25,00	Philadelphia,	2,00
Gil Gal,	25,00	Mount Zion,	10,00	Bethany,	15,00
Big Sandy,	30,00	Bibbville,	20,00	Mount Tabor,	5,00
Chapel Hill,	5,00	Mount Pleasant,	20,00	Mount Olive,	3,00
Pleasant Hill,	5,00	Ruhama,	5,00		

The amounts called for above, are for State, Home, and Foreign Missions, Bible and Colportage work, and Ministerial Education. The above amounts, together with the amount that has already been raised for the Colportage work, make a little more than is asked for by the Board, but your Committee are of the opinion that the above amounts, and more too, can be easily raised, if the pastors will, on all proper occasions, bring these subjects before their congregations and urge upon their churches the importance of systematic and liberal contributions for the spread of the Gospel. It will be remembered that any amounts that have been forwarded to Bro. Bailey, by any of the Churches since the last meeting of the State Convention, and amounts sent up to this session of the Association, will be credited to the Churches sending the same.

Respectfully submitted,
J. B. EDDINS, Chairman.

13. On motion, the Reports of the Committees on Missions, were laid on the table, for further consideration to-morrow.

The Association then adjourned with prayer by Bro. R. Y. Woods.

At night, Rev. D. I. Purser preached from Gal. 2:20—"Who loved me and gave himself for me."

At the close of the exercises, an appeal for help was made, in behalf of the new Church, at Birmingham, and a collection was taken, amounting, in cash and pledges, to $114,40.

REPORTS OF DISTRICT MEETINGS:

Report of the First District.—The next session of this Body will convene with the Church at Big Hurricane, on Friday before the 1st Sunday in Sept. 1883—Elder T. M. Barbour to preach the Introductory Sermon; John G. Lowrey, Alternate.

1st Subject for Discussion: "What is the Work of the Holy Spirit?" William Caffee and William Dyer to open.

2nd. "What is the Sin against the Holy Ghost?" Samuel Black and Elder Joe Price to open.

JAMES HOGAN, Moderator.
JNO. G. LOWREY, Stated Clerk.

Report of the Second District.---Next meeting to be held with the Big Sandy Church, commencing on Friday before the 1st Sunday in Aug. 1883.

Friday Morning: Sermon by Elder J. T. Yerby.

Friday Evening, Discussion "What constitutes a Consecrated Ministry?" W. H. Wilds to open discussion.

Saturday Morning, Discussion: "What are the best *Methods* for Sunday School Instruction?" H. H. Brown to open discussion.

Further arrangements by the meeting. The next Association to be held with the Gilgal Church.

W. H. WILDS, Clerk.

Report of the Third District.--The next meeting will be held with Chapel Hill Church, beginning on Friday before the 1st Sunday in Sept. 1883.

Introductory Sermon by Eld. J. W. Hosmer. Eld. F. D. Hale, Alternate.

Subjects for Discussion Friday Evening: 1st. "Duty of Missionary Baptists to other Christian Denominations." To be opened with an Essay by Bro. C. E. Rice. 2nd. "Duty of Christians to the unregenerate." Essay by Bro. J. W. Brown.

Saturday: "Duty of parents in establishing and supporting Sunday Schools." Essay by Bro. W. Ward.

Devotional exercises to be arranged by Committee to be appointed.

We earnestly request that all the Churches send delegates without fail.

JNO. T. BEALL, Clerk. JAS. McGEHEE, Moderator.

Report of the Fourth District.---The next meeting will be held with the Moore's Bridge Church, commencing Friday before the 3d Lord's day in August, 1883. Rev. C. R. McCord to preach the Introductory Sermon; Rev. J. M. Chism, Alternate.

Discussion for Friday Morning: "Scriptural proof of Close Communion." To be opened by Revs. J. R. Mayfield and J. M. Chism.

Saturday Morning: "Is it right to grant Letters of Dismission to members living near a Church, without their giving a good reason for calling for them?" Discussion to be opened by G. L. Traweek and L. R. Finnell.

G. L. TRAWEEK, Clerk. JAMES MILLS, Moderator.

TUESDAY, SEPTEMBER 18th, 9 o'clock, A. M.

The Association met, and was opened with prayer by Eld. J. H. Payne.

14. The Committee on Nominations reported:

To preach the next Introductory Sermon, Rev. J. H. Foster; Alternate, Rev. T. M. Barbour. To preach the Missionary Sermon, Rev. F. D. Hale; Alternate, Rev. James Hogan.

Executive Committee---Rev. J. H. Foster, H. H. Brown, N. H. Browne, W. H. Wilds, J. R. Bell, J. B. Eddins and C. E. Rice.

Delegates to Southern Baptist Convention, to be held in Waco, Texas, on Wednesday, May 9th, 1883---J. H. Foster, J. M. Phillips, F. D. Hale, J. B. Eddins, and A. K. Yancey.

Delegates to State Convention---Rev. J. M. Phillips, Rev. J. H. Foster, Rev. F. D. Hale, J. B. Eddins, Rev. J. T. Yerby, Rev. T. M. Barbour, H. H. Brown, S. T. Palmer, A. K. Yancey, Rev. James Hogan, W. F. Goodson, A. L. Roland, D. A. Flournoy, J. G. Lowrey, W. D. Fonville.

The State Convention will be held at Marion, Perry County, beginning on Wednesday, before the 3d Sunday in July, 1883.

Respectfully submitted,
J. B. EDDINS, Ch'n.

15. Read and adopted Letters to Corresponding Bodies.

16. The Committee on Finance reported:

We have received for Minutes, - - -	$41 45
For use of Association, - - - -	14 90
" Home Missions, - - - -	7 00
" Foreign " - - - - -	7 00
" State " - - - - -	3 65
Collections on Sabbath, - - - -	39 00
Big Creek Church for Missions, - -	10 00
North-Port " " " - - -	100 00
TOTAL, - - - - -	$223 00

Respectfully submitted,
T. W. SMITH, Ch'n.

☞ To this may also be appended the following statement:

Collection	for Rev. L. B. Harbin, - - -	$24 00
"	from North-Port Church, for Rev. H. Roberts,	21 00
"	from Dunn's Creek Church, for Rev. Milton Keenum.	21 00
"	for Church building at Anderson, - -	7 00
	TOTAL, - - - - - - - -	$73 00

17. Rev. J. H. Foser, general Sunday School Superintendent, made the following Report:

As general Superintendent of Sunday School work, by your appointment, I offer the following Report:

Three Institutes for each District were arranged,—subjects assigned for discussion, with brethren to discuss,—appointments for Missionary Sermons,—and notice given by printed programmes.

In some of the Districts these meetings proved successful, while, in others, little fruit appears. The following statistics have been furnished by District Superintendents:

Number of District.	No. of Churches With Schools.	No. of Churches Without Schools.	Number of Officers.	Number of Pupils Enrolled.	No. of Pupils Av'ge attendance.	Contributions to Missions.
1	6	4	32	235	145	$ 8 45
2	4	2		235	150	10 50
3	4	4	19	250	160	
4	2	4	2	100	70	2 00
TOTAL,	16	14	53	820	525	$20 95

On the whole, this looks discouraging. It is true, however, that many good impressions have been made, and some permanent work inaugurated. Although our hopes have not been realized, our labor has not been altogether in vain. Respectfully submitted,

J. H. FOSTER, S. S. Sup't.

The following Resolution was adopted and appended:

Resolved, That the plan of holding Sunday School Institutes be continued, and that the General Superintendent, and his Assistants, hold the Institutes as often as they may deem advisable.

18. On motion, agreed to take up the Subject of Missions, which had been laid on the table, and an amendment was offered, by J. M. Phillips; on Woman's Work, and the whole adopted as follows:

STATE MISSION REPORT.—The State Mission work, represented by our beloved Brother Elder T. M. Bailey, as the Corresponding Secretary and Treasurer, continues to be a success, and the work is still increasing. There has been quite a number of churches constituted, Sunday Schools organized, and a great many valuable books have been circulated, and last, but not least, many souls have been saved through the instrumentality of the State Mission Board. The increasing work of the State Board largely calls on us for more money. (We have the men) to successfully meet the demands of the Board. It is useless for your Committee to tell you that there is much territory in our beloved State yet, that is destitute, and this destitution is only to be met by all coming up with our means, which our Heavenly Father has so abundantly blessed

us with this year. God forbid that we should spend the blessings of this year on our lusts, but come up with our heart's means and make a cheerful offering to the Lord, for the promotion of this work.

JAS. HOGAN, Chairman.

REPORT ON HOME MISSIONS.---The work accomplished by the agency of the Home Mission Board, at Marion, Ala., during the past thirty-seven years, is everywhere recognized as one of great importance. Many weak Churches throughout our territory have received such measures of help as secured their prosperity, and many new interests have been planted, and nurtured into vigor and maturity. A large portion of this work has, in recent years, been done by State Mission Boards, and, within the last Conventional year, more than $100,000 have been expended by these and the Home Mission Board, for the support of the Gospel in our Southern States, among the Indians, and the Chinese in California.

The extinguishment of a debt of $17,000 within the past seven years, and the establishment of an Indian Mission School at a cost of $10,340,04, which yields an annual income, for the support of the pupils, of $8,400, will be cherished by the denomination as among the memorials of the fidelity of the Board, as also of the practical wisdom and efficiency of Rev. Wm. H. McIntosh, D. D., the retired Secretary.

At the last meeting of the S. B. Convention, a new Board was appointed, and located at Atlanta, Ga., with instructions to elect a Secretary, and such other agencies as might appear necessary. Rev. I. T. Tichenor, D. D., was chosen by them as Corresponding Secretary, and entered upon the duties of the office on the first of July.

The organization of State Boards has enlarged the aggregate work, but was never designed to supersede the general operations of Home Missions. This work no single State can do. The Chinese of California and contiguous regions, as well as our own people on the Pacific Coast,---the Indians,---New Orleans, and the Mississippi Valley,---Florida, and other destitute regions, are, through the Home Mission Board, pressing their claims upon our contributions,---calling to us for the pure Gospel. Let us respond liberally.

Respectfully submitted,

JOSHUA H. FOSTER.

REPORT ON FOREIGN MISSIONS.---Your Committee on Foreign Missions beg leave to report, that it is gratifying indeed to be able to report some progress in this department of our work. Our contributions increased five thousand dollars over those of last year, and while we feel thankful to God for this increased liberality of our people, your Committee is of the opinion that we are not giving a tithe of what we should give for the following reasons:

1st. Our Lord is rapidly opening up distant heathen nations for our entrance. Every nation, we believe, with the exception of unfortunate Corea, and some of the wild tribes of Africa, has now an open door, and the Lord is still saying, "Go up and possess the land."

2nd. The fact of the departure of nine new missionaries in the past year, should prompt us to increased benevolence in all our Zion. Bro. N. W. Holcomb, of Missouri, and Bro. G. W. Pruit, of Georgia, have been sent to Tung Chow, China; Bro. W. S. Walker, of Georgia, to Shanghai; Bro. Eubanks and wife, of Kentucky, to Africa; Bro. Taylor and wife, of Texas, to Brazil; Bro. Flournoy and wife, to Mexico.

3rd. By the example of Christ our Lord, should prompt us to increased activity and benevolence---He was a Missionary in the strictest sense. The Father sent him into the world, that the world through him might be saved. In propheey, we hear him saying, "Lo, I come." In the volume of the Book it is written, "I delight to do thy will O my God." Again, he speaks to us and says, "As my Father hath sent me, even so send I you," and again, "As thou hast sent me into the world, even so have I also sent them into the world." He came with the spirit of a

Missionary. He left heaven and came to this sin-cursed earth. He had to exchange the company of Angels in heaven, for the society of sinners on earth; the riches of glory, for the depths of poverty; the immediate presence of the Father, for the sorrows of earth and sufferings of death. Surely, we become more like Him, when we go, or send our Brethren to a distant land, with the glad tidings of salvation.

4th. By the commands of Christ, when Christ had finished his vicarious work on earth and the time had come for his departure, he gives his last marching order to the Church Militant. "All power is given unto me in heaven and in earth, go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen." In this command we have an unanswerable argument for sending the Gospel to heathen lands, and no matter what discordant views there may be amongst us in reference to the spiritual status of the heathen world, the possibility of their salvation, without the Gospel, or the impossibility of their salvation, without the Gospel, we can not shut our eyes to the fact, that our Lord has commanded us saying, "Go ye into all the world and preach the Gospel to every creature." If we are good soldiers of Jesus, who is the Captain of our salvation, we will not disobey his orders, "Ye are my friends if ye do whatsoever I command you."

Respectfully submitted,
T. M. BARBOUR, Chairman.

19. The following resolutions were adopted:

Resolved, That the Churches in this Association be requested to observe the 1st Sunday of each month, during the Associational year, as a season of special prayer for Missions, and that the pastors, and all others who can, shall give the Churches information in regard to the whole mission work.

Resolved, That the Association request for publication in the Minutes, the INTRODUCTORY SERMON of Bro. J. M. Phillips, delivered before this Body, on Saturday of the present session.

20. The Committee on Documents reported:

The Committee on Documents present the following digest of letters, showing the state of religion in the Churches:

BETHEL.—This is a feeble body and reports little progress, Eld. N. H. Williams is the pastor. Preaching monthly on the 3d Saturday and Sunday in each month. They report no Sunday School or prayer-meeting.

BETHANY.—The report from this Church indicates spiritual progress and prosperity. It has enjoyed a revival influence, and is united, active, and growing. Eighteen have been added by experience and baptism, and nine by letter, during the year. The weekly prayer-meeting is well attended, and the Sunday School is in a flourishing condition. Eld. James Hogan is pastor. Meetings, Semi-monthly, 1st and 3d Sundays.

BIG HURRICANE.—The report from this Church is highly encouraging, membership revived and active. Six have been added, by baptism, and six by letter, during the year. The Sunday School is in a flourishing condition. Eld. T. M. Hobson is the pastor.

BIG CREEK.—This Church has been greatly strengthened during the past two years. The report shows it to be in a highly prosperous condition. It has a well organized Sunday School, and has contributed liberally to Missions. Preaching monthly, on the 1st Saturday and Sunday in each month. Eld. J. T. Yerby is the pastor.

BIBBVILLE.—This is an active little Church, located in a growing town. Seven have been added to the membership, during the year. Liberal contributions have been made to Missions. Prayer-meeting maintained, but no Sunday School. Eld. N. H. Williams is the pastor.

BETHABARA.—The report indicates spiritual derth in this Church, with letters to encourage. Preaching monthly, on 4th Saturday and Sunday, by pastor, Eld. J. W. Hosmer.

Big Sandy.---This Church has recently enjoyed a revival, resulting in nine accessions to its membership. The members are united and hopeful. Nothing, however, is reported for Missions, and nothing done in Sunday School work. Rev W. A. Bishop is pastor.

Chapel Hill.---A feeble, though active body, this Church is making encouraging progress. Weekly prayer-meeting and Sunday School maintained; 8 accessions to membership during the year. Eld. J. W. Hosmer is the pastor.

Carroll's Creek.---Report is meager, and with little to indicate progress. It is a feeble body, and needs the sympathy of the Association.

Dunn's Creek.---This is one of the strongest Churches of the Association. It has a Sunday School, and seems to be enjoying a good degree of spiritual prosperity. The ordination of its pastor, to the ministry, is mentioned in the letter.

Gilgal.---This is also one of the largest and most influential of our Churches. It reports a gracious revival and much consecration and brotherly love in the membership, and has made liberal contributions to Missions. Preaching monthly, by Eld. J. T. Yerby, pastor.

Hopewell.---This Church is well located, with a good house of worship. It has a good Sunday School, and reports 12 accessions to its membership during the year. Eld. J. A. Moore is the pastor.

Little Sandy.---This is an active, working Church. Ten in number, they are liberal in giving. They have recently repaired their house of worship and contributed liberally to the Missionary cause and for relief of the poor. Rev. T. M. Barbour is the pastor.

Mt. Moriah.—The Church is in a healthy growing condition. Has contributed to Missions, and maintains a flourishing Sunday School. Reports the license of Bro. J. Tibbs, to preach the Gospel.

Moore's Bridge.—Reports no progress. Nothing has been contributed for Missions, and no Sunday School or prayer-meeting reported. Eld. R. J. Mayfield is the pastor.

Pleasant Hill.—Church in good spiritual condition. Has a Sunday School, but reports no contributions for Missions.

Mount Pleasant.—This Church has enjoyed a gracious revival, through which, 24 accessions were made to its membership. It has a flourishing Sunday School and an interesting prayer-meeting.

Mt. Zion.—This Church is reported as enjoying a "time of refreshing," at the present time. Nothing is however reported as having been done for the Mission or Sunday School work. Rev. T. M. Barbour is the postor.

North Port.—The Church has given its pastor, Rev. F. D. Hale, eight months vacation to attend the Seminary, at Louisville, and is being supplied with preaching by Revs. J. H. Foster and J. T. Yerby. It is a growing, active, liberal body. Accessions, during the year, 36; Contributed for all purposes, $800; S. School large, and prayer-meeting well attended.

Pleasant Grove.—This is a newly constituted Church, being admitted to the Association during the present year.

Ruhama.---Small Church, with no pastor. Has contributed to Missions, but has no Sunday School or prayer-meeting.

Sardis—Has enjoyed a revival, and been strengthened by a number of accessions. It has a well-attended prayer-meeting and a flourishing Sunday School. Eld. T. M. Barbour is the pastor.

Salem.---The past year has been one of prosperity for this Church. Has had 12 accessions to its membership. No prayer-meeting or S. S.

Tuskaloosa.---This Church has been blessed with a very gracious revival, and 36 additions to its membership during the past year. Its total contributions, for all purposes, during the year, is about $1200. It has a large and flourishing Sunday School, and maintains services every Sunday. Eld. J. M. Phillips is the pastor.

Vance's.---Small Church, at a very important point. Has a good Sunday School, but reports nothing done for Missions.

Respectfully submitted.

J. M. PHILLIPS, Chairman.

21. The Committee on Education reported:

REPORT ON EDUCATION.—It is a matter of sincere gratification, that the interest on this subject, on the part of our people, is growing. The flourishing and well endowed institutions of other States, and our Theological Seminary at Louisville, are witnesses that we, as a denomination at large, are alive to the importance of education, especially of ministerial education. We are proud of our Baptist schools in Alabama. In looking at the work that Howard College, the Alabama Central Female College, and the Judson Female Institute are doing, we realize that we have, in these institutions, engines of power and influence in developing our strength, second only to the preached Gospel. The present position of power and influence that we, as a denomination, occupy in the State today, is largely due to the work of these schools. If, then, we would retain our position and make still greater acquisitions, we must foster and sustain these institutions. They look to us for patronage and support, and we must look to them for the men and women, who, under God, are to carry forward the conquests of the Cross until the whole land shall be given to Christ. Let us then, educate the rising generation. Let every Baptist see to it, that his sons and daughters enjoy the advantages for liberal culture, which these schools afford, and with the other agencies at work, the future of our people will surpass even the hopes of the most sanguine and ardent. J. M. PHILLIPS, Chairman.

22. The following Resolution in regard to aged and infirm Ministers was adopted:

Resolved, That we highly endorse the action of the State Convention at its late meeting in Huntsville, in regard to the Relief of Aged and Infirm Ministers and their families, and that we pledge our co-operation with that Body in the effort now being made to raise means to supply that class of destitution. We recommend that our Churches take up collections for this purpose during the incoming year, and remit the money to Bro. J. C. Brown, Treasurer of this Board, located at Livingston, Ala.

23. The Committee on Temperance reported:

Your Committee are profoundly impressed with the importance of this subject, and can but express their regret that so little space can here be given in which to set forth their deep convictions. As we look out upon the Lord's hosts, and upon the fields of our Association, already white unto harvest, and see the monster Intemperance still stalking in our midst with giant strides, stilted on the *strong props of the ballot*, and bearing on his broad and fiendish breast-plate the inscription of *legal authority*, we are made to cry out to our brethren, in the language of Israel's great law-giver, when the hosts were bowing around the golden calf, "*Who is on the Lord's side? Let him stand forth.*" Ye Baptists of the Tuskaloosa Association, like the Sons of Levi, rise up, and gird on every man his sword, and enter in, and slay every man his neighbor, and every man his brother, and save your church and your children. Like Pilate, when he found no fault in the just man, Jesus, stepped forth and washed his hands, and said, "See ye to it;" so our State Legislature, finding no fault in the strong cry over the State for prohibition, washes its hands and says to our people, see ye to it, and as the Jews, blinded to their best, *yea*, to their eternal interest, gather around, and cry out, release unto us Barrabas, and away with Jesus! crucify him! crucify him! So christian men, *Baptists*, forgetful of the best interests of humanity, prosperity, virtue and religion, rally around the ballot-box, and say, release unto us *Whiskey!* away with our children and the church, crucify them! crucify them! Now ye men of Christ, ye Baptists of the Tuskaloosa Association, and all christians, ye who profess to believe the words of Him, who says, "Right exalteth a nation, but Sin is a reproach to any people."—Who says, "As ye would that men should do unto you, do ye even so to them."

—Who hath said, "Thou shalt love thy neighbor as thyself."—Who hath said, "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." We call upon you as the light of the world—as the salt of the earth—rise up with united strength and voice—rise up in the name of Christ and truth, and for the sake of your children and for God's sake, and crush out this hideous monster from your homes, from your churches, and from the earth, and God will receive you and be your God, and you shall be his people. Submitted,

J. T. YERBY, Chairman.

24. On motion, it was agreed to turn over the Associational Funds to the clerk for his services.

The Association then adjourned, to meet with Gilgal Church, eight miles Southeast of Tuskaloosa, on Saturday before the third Sabbath in Sept. 1883. Prayer was offered by Rev. M. M. Wood, and the Delegates gave each other the parting hand. Thus closed another most pleasant, and, as we hope, beneficial meeting of the Tuskaloosa Association.

T. M. BARBOUR, Moderator,
J. T. YERBY, Stated Clerk.

[NOTE.—It was a subject of general remark, that the hospitality and kindness displayed by the citizens of North-Port, and vicinity, in entertaining the Association, can never be exceeded, and many of us were made to wish that every Session could be held at that place.]—CLERK.

The Divine Purpose as Connected with Human Agency.

INTRODUCTORY SERMON PREACHED BEFORE THE TUSKALOOSA BAPTIST ASSOCIATION, IN NORTH-PORT, Ala., Sept. 16, 1882.
BY REV. J. M. PHILLIPS.

Paul stood forth in the midst of them and said, Now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship . . . . . Paul said to the Centurions and soldiers, except these abide in the ship ye cannot be saved.—ACTS 27 : 21,22.

You are all doubtless familiar with the narrative of which these words form a part. The Apostle Paul was on a voyage across the Mediterranean to Rome, where, as a prisoner in chains, he was soon to appear before the Emperor to answer to the charges that had been preferred against him by the rulers in Jerusalem. Of the safety of his voyage he received assurance from heaven in a night-vision in Jerusalem, and under this assurance, his mind had been calm and undisturbed amidst all the dangers of the voyage. But having passed the Island of Crete, the craft encountered a more fearful peril than any it had hitherto experienced---the imminent peril of shipwreck. A violent wind came down from the mountains which, striking the ship, drove it like a toy before it, over a tempestuous sea. For days and nights the tempest raged without any intermission or abatement of its fury. Every precaution that prudence could suggest, was taken to save the vessel; they "undergirded" the vessel with ropes to prevent it falling to pieces; the mainsail was reefed or set; the head of the vessel was turned to the wind; every thing that could be spared was cast overboard into the sea; and day and night, both sailors and passengers, united in most exhausting efforts to keep the vessel from sinking. At this moment of extremest peril and utter weariness and despair, there rose up "light in the darkness," To reassure his own mind, and that he might be able to inspire confidence in the despairing crew and be the means of their salvation, another night-vision was

vouchsafed the christian prisoner. So when cheerless day again returned, he gathered about him on the deck of the laboring vessel, the hopeless seamen, and raising his voice above the storm, said, "Now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but only the ship. For there stood by me, this night, an angel of God, whose I am and whom I serve, saying, Fear not, Paul; thou must stand before Cæsar; and lo! God hath given thee all who sail with thee."

Yet there was something more than the mere assurance—the promise that there should be no loss of life—necessary in order to secure the salvation of that shipwrecked band of seamen. There was something outside of this, which was needful that this might be done---something without which it could not be accomplished. What that was, is stated in the words of Paul to the Centurion, when the seamen, under the pretense of carrying out some anchors to steady the vessel, were about to leave the ship; said the Apostle, "Except these abide in the ship ye cannot be saved."

From this narrative, I deduce the theme of the present hour's discussion, which is "*The Divine purpose as connected with human agency.*"

The deliverance of Paul and his fellow-voyagers from the dangers of shipwreck was a temporal salvation, yet the principles that characterize it apply with equal force to a higher salvation---the salvation of men from the curse and doom of sin.

(I.) And, first, I remark, that as in the deliverance of Paul and the seamen from the peril of the sea, there was disclosed God's purpose to save, to which their deliverance was wholly due, so in the salvation of men from sin, God's purpose is equally manifest. Just as there was an assurance that Paul and all that were with him would be brought to Rome, so there is an assurance equally clear, that all the people of God will be brought to heaven.

1. And this purpose is necessarily an *eternal* one. Salvation is no after-thought with God. The ruin consequent on the fall, was no surprise to an Omnipotent God, of whom it is said, "Known are all his works from the foundation of the world." The plan of human redemption was not devised to meet any new or unforseen emergency in the administration of the divine government in relation to our world. What God purposes now, he purposed at the foundation of the world, he purposed from eternity. This is necessarily involved in his immutability. Every purpose of his mind must, like his own glorious nature, "be the same yesterday, to-day, and forever." If God has a single purpose to-day, which he had not from eternity, then there has been a change in the operations of his mind, and he therefore is not an immutable God---a God that changeth not.

The testimony of the Scriptures on this point is without the least obscuration. Says Paul, "God hath from the beginning chosen you unto salvation." And, again, "He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

Can you tell me when the beginning was? Can you go with me, adown the march of the ages beyond the time when worlds were made and stars and suns for the first time flashed out upon the darkness of primeval chaos, even to the time when all the universe slept in the mind of Deity, and when God the Creator lived alone? Even then we shall not have reached the beginning. We may travel back, ages upon ages, and eternities upon eternities, and yet never arrive at the beginning. But God from the beginning chose his people in Christ. His purpose to save is therefore an *eternal* purpose.

2. God's purposes are sovereign, and are performed in accordance with his own good pleasure, his own sovereign will. On this point, the Scriptures are equally explicit, "But our God is in the heavens, he hath done whatsoever he pleased," Psa. 115:3. "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Rom. 9:16.

He "worketh all things after the counsel of his will." Eph. 1:11. These passages, taken in connection, show that what God does is the fruit of his own counsel, or in other words, that whatever he does is the result of his own eternal purpose and sovereign will. God choses to save men not because there is in them any discoverable human merit, nor because of their faith and obedience even, but because of his own choice. The utterances of the Savior on this point are unmistakable, "Ye have not chosen me, but I have chosen you, and ordained you that you should go and bring forth fruit, and that your fruit should remain." "All that the Father giveth me shall come unto me; and him that cometh unto me, I will in no wise cast out." "I lay down my life for the sheep; and other sheep I have which are not of this fold; them, also, I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."

3. God's purpose is definite; it has reference only to those who will be saved. The declaration of the divine purpose in relation to those who were with him on the ship, was definite. It was, that all should survive the tempest and ultimately reach their destination. There should be no loss of any man's life. Now the Scriptures are equally explicit in their statements with regard to the salvation of those upon whom God has fixed his sovereign choice. "My sheep," says Jesus, "hear my voice, and I know them and they follow me; and I give unto them eternal life, and they shall never perish and no one shall snatch them out of my hand; my Father, who gave them to me, is greater than all; and no one—man, angel or devil—is able to snatch them out of my Father's hand." John x:27-29. The import of this language is plain. The divine Shepherd knows each of his sheep, and having bought them with a price, even with his own blood, he stands pledged for their eternal salvation. Not one of them shall be lost.

"His honor is engaged to save
The meanest of his sheep,
All, whom his heavenly Father gave,
His hands securely keep."

To the same effect is the testimony of Paul, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren; moreover, whom he did predestinate, them he also called; and whom he called, he also justified; whom he justified, he also glorified. Rom. 7; 29, 30. Stronger testimony to the truth of a proposition, it seems to me, could not possibly be adduced. The number saved is a definite number—those embraced in the divine foreknowledge alone. The same ones, whom he foreknew, are the ones he glorifies. In every step from their calling from a life of sin, to their enthronement in glory, we find the same persons. There is no change in the number or the individuals in the entire process. No new ones are added, no places vacated. The line of march from the city of destruction to that of the Great King, is an unbroken one. There are no ranks thinned by apostacy or recruited by new enlistments. If any who seemed to start on the way have turned aside, it is either because like the seed, on stony ground, they had no root in themselves, and so when the day of trial come, withered away; or like those of whom the Apostle speaks, "They went out from us because they were not of us; for if they had been of us, they would have continued with us." If anything be certain, then, it is, that all who cross the threshold of heaven and enter their everlasting rest, were "saved and called with a holy calling not according to their works, but according to his own purpose and grace which was given them in Christ before the world began."

(II.) But let us now turn our attention to the other side of this subject—the side of human agency. And here I am met with the suggestion, that if your doctrine as to the Divine purpose and foreknowledge be true, then man's free agency is false, unscriptural, and absurd. Let us examine the subject in the light of the Scripture before us, and see if this conclusion is legitimate and scriptural. Is it true that God not only foreknows but fore determines all things, binding men over by his decrees to an inexorable fate, and forcing them without reference to the exercise of their

own volition to an irresistible destiny?

In the recital from which our text is taken, Paul announced, by express revelation from heaven, that not a soul on board the ship should perish. Here was the announcement of the divine purpose. But did the declaration of this purpose destroy the free-agency of the passengers and sailors, and reduce them to mere machines? Nay, verily; for when the seamen were about to leave in boats, Paul as confidently declared that, unless they remained in the vessel, the passengers could not be saved. According to the doctrine of the fatalist, this declaration was very inconsistent; since he must have known that, if God had predestined the salvation of all, nothing the seamen could do could frustrate that purpose. But the language of the Apostle is emphatic, and shows clearly that God's purpose to save was not independent of but directly connected with human agency. We are justified by the language employed in saying that, had they not remained in the ship, they would not have been saved.

One of the laws of the divine conduct in executing the arrangements of his will is, that human agency is always employed, where such agency is possible. In human affairs, God never acts immediately, except in working miracles; he uses instruments and agents. He could have saved the lives of those on board the shipwrecked vessel, in the case before us, by miracle, had he chosen so to do; but his purpose could be executed through human instrumentality, and so Paul said to the sailors, "Except ye abide in the ship, ye cannot be saved." And so in the kingdom of grace, in the preaching of the Gospel and the salvation of men, it has pleased God, in the execution of his purposes, to employ human agency. Even in the working of miracles the Lord of Glory always brought into requisition human agency, and never did, by direct exercise of power, what could be done in the ordinary way. Take the case of the first miracle that Jesus wrought—the changing of water into wine, at the wedding at Cana, in Galilee. No one will deny that it was as easy for Christ to supply the wine without the intervention of the servants or the water, or the vessels, as with these instrumentalities; but in order to teach us a lesson of the necessity of these arrangements, he employs them. Look, again, at his last miracle—the miraculous draught of fishes. Here, too, he employed the ordinary means of taking fish—the boat, the net, the men. The miracle consisted not in departing from the ordinary use of means, but in giving to them efficiency. So also in raising Lazarus from the dead, the stone was removed and the grave clothes loosed by ordinary means. He did neither of these by miraculous powers. He said to those assembled at the grave, "Take ye away the stone," and after the display of his resurrection power, "Loose him and let him go." So in the preaching of the Gospel and the conversion of men, God could reveal his truth individually and convincingly to every man. He could make a direct revelation to each successive generation. He could give a bible to every man and flood the moral world with truth as he did the natural world with light. But this would exclude human agency, and therefore it is not the divine method. The Ethiopian Eunuch could have been as easily converted without Phillip as with him. It was, in a measure, a secret transaction. But God chose a different method. Phillip must be sent, the Gospel must be preached, and faith must exercised ere the Eunuch could go on his way rejoicing.

There is a beautiful illustration of this thought brought out in the language of Mordecai, the Jew, to Esther, the queen of the powerful and despotic Babylonish monarch, recorded in the fourth chapter of Esther, and 13th verse, "Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For, if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed." The Jews, in the province of Babylon, had been placed under the ban of a cruel edict, which consigned them to destruction. God had revealed his purpose to restrain the execution of that murderous decree, and save his people. He had chosen Esther to be the instrument in effecting their de-

liverance. But he would not compel her to intercede with the despotic King for her people. He only indicates to her the line of duty, and assures her that if she refuses to act, his own purpose to save will not be thwarted—that "enlargement and deliverance to the Jews should arise from another place, but that she and her father's house should perish." In the same way, is God's purpose to save men from sin and eternal death. God does not foredoom any man to destruction. He is not willing that any should perish; he would have all men to be saved, and come to the knowledge of the truth. But he would save them, not by ignoring their own agency, but by recognizing it and operating directly through it. The sinner is promised salvation, if he pray; if he repents and turns to God; if he believes on the Savior and leads a holy life. He repents, believes, forsakes his sin, and becomes obedient unto Christ, and he is saved. If he did not do this, it is clear that he would perish. While, then, we affirm that God has a plan to save, a plan, specific and definite, embracing only those whom he has foreknown, called, justified and glorified—embracing only those whose names are written in the Book of Life—we also affirm, with equal emphasis, that man is a free agent, and that none are saved who do not freely come to Christ.

We may not be able to understand the harmony between these great doctrines, but we know that both are alike sustained by the teachings of God's word. They must, therefore, in the divine mind, appear perfectly consistent, and if infinite wisdom perceives their harmony, let not infinite ignorance presume to deny it. It were clearly preposterous for any finite being to attempt to show their harmony and mark out, with precision, the metes and bounds where human agency ends and divine efficiency begins. God only can solve that problem—and we have his solution, as he declares that every human soul is as free as if he had not foreknown the destiny of any. Their harmony must then be left with him to whom secret things belong. If from Paul, the tempest-tossed voyager, animating the despairing seamen about him with words of hope, we turn to Paul the Theologian, and ask how the immutable purposes of God can be harmonized with the perfect freedom of men, he has but one answer, "O, the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgements, and his ways past finding out." In this, as in other mysteries of Godliness, we must be content with the decisions of revelation, remembering that

> "Blind unbelief is sure to err,
> And scan his work in vain,
> God is his own interpreter,
> And he will make it plain."

But whatever in his revelation is obscure, our duty is plain. In the narrative before us there was no sort of doubt as to what was to be done. The assurance from heaven did not relax the earnestness nor repress the efforts of those despairing seamen. On the contrary, it inspired them with fresh strength and ardor. Election, therefore, is no discouragement to human effort. On the contrary, it lies beneath the rock of eternal confidence and hope. If it were not true, we might well despair. But as it is true, we know that our labor in the Lord shall not be in vain. The end is certain. The Lord has not suspended the salvation of souls on any frail contingency, but has taken it into his almighty hands. His word shall not return unto him void, and all Israel shall be saved. But if these results are thwarted, he will cast us off as he did Israel of old, and chose other instrumentalities with which to accomplish his work. Our neglect of duty may hinder, but it cannot defeat his cause. If we altogether hold our peace, enlargement and deliverance will arise from another direction, but we shall perish as a people—as churches and as a denomination, we will fade from the land. May he who "walketh in the midst of the golden candlesticks," arm us with holy anxiety, and inspire us with constant fidelity and zeal. And in eternity, may we all be among those who, sustained and triumphing by Almighty Grace, have turned many to righteousness.

ARTICLES OF FAITH.

Article 1. We believe in only one true and living God, the Father, the Word, and the Holy Ghost.

2. We believe that the Scriptures, comprising the Old and New Testament, are the Word of God, the only rule of faith and practice.

3. We believe in the doctrine of Election, and that God chose his people in Christ, before the foundation of the world.

4. We believe in the doctrine of original sin.

5. We believe in man's incapability, by his own free will and ability, to recover himself from the fallen state in which he is by nature.

6. We believe that sinners are justified in the sight of God by the imputed righteousness of Christ only.

7. We believe that God's elect shall be called, regenerated, and sanctified by the Holy Ghost.

8. We believe that the Saints shall be preserved in Grace, and never fall finally away.

9. We believe that Baptism and the Lord's Supper are Ordinances of Jesus Christ, and that true believers are the only subjects of Baptism, and that by immersion is the Apostolic mode.

10. We believe in the resurrection of the dead, and in the General Judgment, and that the felicity of the righteous and punishment of the wicked will be eternal.

11. We believe that no minister has any right to administer the ordinances of the Gospel, but one who is regularly baptized, called, and comes under the imposition of the hands of a Presbytery.

12. We believe that none but regularly baptized members have a right to commune at the Lord's Table.

RULES OF DECORUM.

Article 1. The Association shall be opened and closed with prayer.

2. The Moderator shall be considered a judge of order, and shall have a discretionary right to call to order at any time.

3. A member not satisfied with his decision, may appeal to the Association on the same day, but at no other time.

4. But one member shall speak at a time, who shall rise to his feet, and, on obtaining permission, proceed.

5. The Moderator, when addressed by a member for permission to speak, shall signify the same by naming the person, or otherwise.

6. No member shall be interrupted while speaking, unless he depart from the subject or use words of personal reflection. Every motion made and seconded, shall come under the consideration of the Association, unless withdrawn by him who made it.

7. Every case taken up by the Association shall be decided on or withdrawn before another shall be offered.

8. When a question is taken up, after allowing time for the debates, the Moderator shall take the voice of the Association on the subject in such mode as he may determine.

9. The Moderator shall announce the decision to the body.

10. Any member wishing to retire, shall obtain permission of the Moderator.

11. No member shall speak more than twice to the same proposition, without permission of the Association, nor more than once till every member wishing to speak shall have spoken; nor shall any proposition

be made to close the subject until the debates have been carried through.

12. The appellation of Brother shall be used in the Association by members in their address to one another.

13. The names of members shall be called as often as the Association may direct.

14. No member shall be tolerated in any practice which tends to interrupt public speaking.

15. The Moderator shall be entitled to the same privilege of speaking as any other member, provided he appoint another to his seat during the time, but he shall not vote on any question unless the Association be equally divided.

16. Any member violating these rules, shall be reproved by the Moderator at his discretion, but only on the day the breach shall have been made.

ORDER OF BUSINESS.

1st. Devotional Exercises.
2nd. Presentation of Letters from the Churches, and Election of Officers.
3rd. Receive Correspondence.
4th. Return Correspondence.
5th. Open the door for the reception of New Churches.
6th. Appoint Special Committees, viz:—1. On Preaching; 2. On Documents; 3. On Nominations; 4. On Finance.
7th. Reports of Standing Committees, viz:—1. On Sunday Schools; 2. Temperance; 3. On State, Home, and Foreign Missions; 4. On Education; 5. On Deceased Ministers; 6. On Periodicals; 7. Executive Committee.
8th. Miscellaneous Business.
9th. Read Corresponding Letters.
10th. Appointment of Standing Committees.
11th. Give parting hand.

ERRATA—On page 10, next to last line, read "little" for "letters."
" " 11, twenty-second line, read "Few" for "Ten."

TUSKALOOSA BAPTIST ASSOCIATION.

	CHURCHES.	STATISTICS. Baptized.	Rec'd. by Letter.	Restored.	Dismissed.	Excluded.	Died.	Total.	No. S. S. Teachers.	No. S. S. Scholars.	Date of Constitution.	Monthly Meet'gs.	CONTRIBUTIONS. Home Missions.	Foreign Missions.	State Missions.	Pastor's Salary.	Minute Fund.	Associat'nl Fund.	Incidental.	Aggregate.	PASTORS.	POST OFFICE.
1st DIST.	Mt. Moriah.	4			2		1	68	5	25	1827	4	$5 00	$5 00	$1 95	75 00	1 50	50		88 75	James Hogan,	Bibbville.
	Shultz Creek.	2	1		1	3	1	68	4	20	1830	1					2 00	50		2 50	O. J. Cottingham,	Six Mile.
	Sardis.	9			3			37	5	54	1819	1					1 25	75		2 00	T. M. Barbour,	Tuskaloosa.
	Mt. Zion,	1	1					40			1850	2					1 00	60		1 60	T. M. Barbour,	do
	Behel,		1				1	17			1876	3					1 50			1 50	N. H. Williams,	Vances,
	Bibbville.	2	5			1		55			1877	1	1 00	1 00		20 40	2 00	1 00	34 85	60 25	N. H. Williams,	do
	Vance's,		2		4			26	8	25	1878	2			1 75		1 00	50		3 25	J. T. Yerby,	Tuskaloosa.
	Mt. Pleasant,	14	2					110			1878	3				50 00	1 00			51 00	J. W. Hosmer,	North-Port.
	Big Hurricane,	6	1		6	5	1	96	7	20	1838	4					2 00			2 00	F. M. Hobson,	Clements.
2nd DIST.	Ruhama,				4			24				3	1 00	1 00			1 00	50		3 50	None.	
	Hopewell,	10	2		2	1		44	3	30	1836	1					1 00	50		2 00	J. A. Moore,	Cottondale.
	Tuskaloosa,	17	19		15	1	1	177	7	125	1818	1	33 50	25 00	25 00	900 00	2 00	1 00	124 00	1110 50	J. M. Phillips,	Tuskaloosa.
	Gilgal,	1		1		5	1	84			1828	4	5 15	5 15	5 15	66 00	2 00	2 00		85 45	J. T. Yerby,	do
	Little Sandy,	1	1	1	1		2	54	3	30	1836	3	2 25	2 25			1 50	50	10 00	16 50	T. M. Barbour,	do
	Big Sandy,	1			4			69			1857	1					1 50	50		2 00	W. A. Bishop,	Carthage.
3rd DIST.	North Port,	30	16		12	1	1	164	12	139	1839	2	50 00	50 00	36 75	500 00	4 00	1 00	161 50	805 25	F. D. Hale,	North-Port.
	Chapel Hill,	5	5		11			40	2	12	1838	1					1 50	50		2 00	J. W. Hosmer.	do
	Carroll's Creek.		1		1		1	8			1877	2						50	25	75	None.	
	Pleasant Hill,				4	2		40			1856	1					1 50	50		2 00	J. Beavers,	North-Port.
	Salem,	7	5		10	5	1	76			1824	3					1 50	1 00		3 00	J. W. Rogers,	Toledo,
	Bethabara,		1					47			1843	4					1 50	50		2 00	J. W. Hosmer,	North-Port.
4th DIST.	Big Creek,	3	4	2	5		4	51	3	35	1820	1	5 00	5 00			2 00	1 00		13 00	J. T. Yerby,	Tuskaloosa.
	Bethany,	18	5					74	3	40	1832	3					1 25			1 25	James Hogan,	Bibbville.
	Dunn's Creek,	8		3	5	4	1	136			1834	2					2 00	50		2 50	J. M. Chism.	Palmetto.
	Moore's Bridge,		1		1	1		52			1859	3					1 20			1 20	R. J. Mayfield,	Gordo.
	Pleasant Grove,		2					21			1881	1					1 50	40		1 90	R. J. Mayfield,	do
	Mt. Olive,							21			1882	3					1 25			1 25	J. M. Andrews.	Romulus.

Philadelphia, in the 3d, and Mt. Tabor, in the 4th District, not represented.

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